THE NEW UNITARIAN

DECEMBER, 1906

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One Dollar a Year — **Ten Cents a Copy**

EDITED FROM THE NEW YORK UNITARIAN HEADQUARTERS 104 EAST TWENTIETH STREET, NEW YORK, AND ISSUED THE FIRST DAY OF EACH MONTH

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and 374 Sutter Street, San Francisco, Cal.

The American Unitarian Association

Founded in 1825

The chief missionary organization of the Unitarian Churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts and devotional works.

Address correspondence to the Secretary, Rev. Charles E. St. John.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

Unitarian Sunday-School Society

Founded in 1827

Maintained by the Unitarian churches to promote religious and moral education. Publishesmanuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book room. Branch at 175 Dearborn Street, Chicago.

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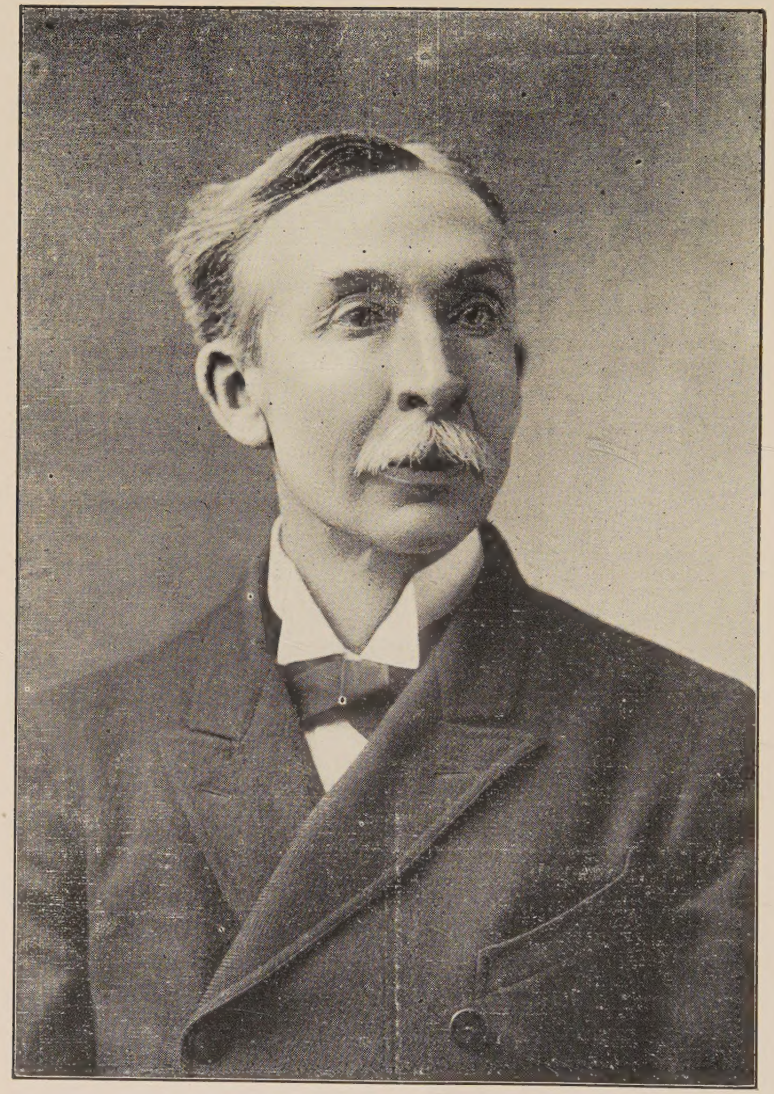

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THE NEW UNITARIAN.

Vol. I. DECEMBER, 1906 No. 12

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EDITORIAL ROOMS 104 EAST 20TH STREET NEW YORK.

Subscription Price - - - - - - ONE DOLLAR
Single Copy - - - - - - - - - TEN CENTS

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Send remittances for subscriptions by Check, Money Order or Registered Letter, made payable to THE NEW UNITARIAN, and address our New York office, 104 East Twentieth Street.

Entered as second-class matter January 17, 1906, at the post office at Sidney, New York, under the Act of Congress of March 3, 1879.

WE close, with this issue, "Volume One" of THE NEW UNITARIAN. When we ventured into being a year ago, we were veritably new, and manifested we hope the modesty of our newness. We trust proper modesty has not been outgrown, but we are certainly no longer new, and propose with our next issue to drop the adjective which has been more or less of an offence to some of our friends. We shall continue being *Unitarian* through and through, however, loving the name and honoring the things it stands for. Not for a narrow sectarianism or aggressive polemic, not to sound a shibboleth of negation, or raise a standard of mere dogmatic protest, shall we use the word, but as a distinctive symbol of organized, definite and unshrinking eagerness for intellectual freedom and honesty, and spiritual progress and universality. Hereafter we shall be THE UNITARIAN.

The Message is a bright and interesting English publication interpreting liberal religion in very wholesome ways, but with no particular fondness for the Unitarian name. In a recent issue we note this distinction made between the "New Theology" and Unitarianism:

"Unitarianism stands in the succession of the rationalistic deism of the 18th century. It conceives of God as transcendent,—standing outside the universe, separated from humanity by a broad and impassable gulf. Jesus, it declares, is on the hither side of that gulf—man not God. The New Theology on the

other hand conceives of God as immanent in the universe, and especially in man. There is no gulf to be spanned; humanity is essentially divine and that divinity is supremely manifested in Jesus Christ."

Which indicates either that the Unitarianism in England is of radically different sort from that in America—or that this clever writer does not know.—To find a Unitarian preacher not specifically and definitely reprobating the former conception of things, and not all the time insisting on the latter view of things, would be rather phenominal in these parts. And then in England there was Martineau.

But the same writer has things to say about the bad habit too prevalent amongst our men on both sides of the Atlantic of claiming every rational view expressed anywhere, as "Unitarian." In one good sense the claim is faultless. "Unitarianism" is simply the Unitarian's comprehensive synonym for "just the truth." It is a convenient local phrase for "Universal religion" and can be defended on that score. But to claim Phillips Brooks and Lyman Abbott, and T. T. Unger and Dr. Campbell, and others of this type as "practically Unitarians" because many of their progressive views approximate ours is at once not quite accurate and not quite honest. Moreover, this sort of confusion blurs the essential distinction of Unitarianism, which is ethical rather than theological.

About the most satisfactory session of the Conference meetings at Rochester last month, was one for which no speakers had been appointed, no program arranged, no distinct topic set, nobody even asked to be "ready to say something." The session lasted two hours and had not an awkward pause in it, and everything said was worth while. This was the Sunday School Institute conducted by Rev. William I. Lawrance. Of course the issues considered were of immediate interest; but success was mainly due to a shrewdly developed method, and an alertly efficient leader.

"I think sometimes with shame that a minister in the City of New York, all alone, has done more to strike a blow at the evil connected with poolrooms than the whole administration of justice in the four counties of the City of New York.

"I think Dr. Thomas R. Slicer, all alone, by his persistent patience, has done more to abate this nuisance than the four District Attorneys in the counties included in this greater city and all the criminal courts combined."

So speaks District Attorney Jerome at a court session in New York City. He evidently knows what he is talking about. Many clergymen and not a few newspapers denounced Mr. Slicer's participation in the race-track issue last winter, and declared him to be in league, consciously or unconsciously, with evil-doers. The event justifies his action, and one Unitarian clergyman, according to this high authority, daring to deal with a great moral problem with common-sense has availed more than police systems and court-officers to stay a great evil.

At the Unitarian Conference of the Middle States and Canada, held in Rochester, N. Y., November 1st, the following resolution was adopted:

Resolved, That this Conference heartily approves of the action of the delegates at the annual meeting of the A. U. A. last May, in recommending the raising from the churches of a sum of $150,000 for the Association's use this year; and we urge upon the churches of this Conference a resolute endeavor to make

their gifts for this year their proportionate part in this augmented giving; we urge moreover that while the free and hearty giving of all friends of our cause is to be welcomed, this augmented fund will be the more significant to the degree to which it represents a genuine democracy of loyal service to the accumulation of the many gifts from many people within all congregations, and we recommend to our ministers that the personal sense of sharing in our missionary work be emphasized in every case.

We hope every church in the Conference will stand to line in this good work.

CHURCHES AND CANDIDATES.

A communication published elsewhere touches on one of the most baffling problems involved in modern congregationalism. How shall a pastorless church find its new leader? How shall a pulpitless minister find opportunity for renewed service? In a high sense the first question is the predominate one, but the second is by no means to be ignored. The issue of personal justice, of fair-dealing to men who have manfully entered into a service of sacrifice and high ideal, of plain bread and butter for the households of those whose professional traditions exclude the methods of self-advancement allowable in other walks of life,—this issue cannot wholesomely be left out of reckoning in any theory or method of denominational advancement.

Yet the great concern of course is that the cause of truth and religion be as nobly prospered at every point of its propagation as possible. Specifically, the issue is that every church of the liberal faith find for its leader as strong, efficient, and consecrated a man as possible, and under such leadership attain its highest practical success.

How shall the end be attained? There are two extremes in method. A church may stand rigid in utter spirit of independency, and attend to the matter all for itself in co-operation with nobody outside of its sovereign congregation. Its method shall be the free competition of unrestricted "candidating" Everybody desiring a hearing shall be heard, and the congregation shall then make its selection. The method is theoretically ideal and violates no instinct of justice or democracy. Its defects are strictly practical. There are only fifty-two Sundays in a year; there are usually more than fifty-two men who would like to be heard at any vacant church. The waste of time involved is not the chief evil. The development of the acrid taste of criticalness in place of the fervor of genuine devotion at church service, the disintegrating tendency of small groups to rally to the support of favorite candidates, worst of all, the premium put on mere "candidating excellencies,"—the glib tongue, the surface affability, the winning personality,—the defects of the system easily come to mind.

The other extreme in method is that supposed to be exercised by bishops and overseers in certain non-congregational bodies,—though actually rarely attained anywhere. Let somebody in autho rity have full powers in the matter. Carefully selected for just such responsibility and held strictly accountable for proper exercise thereof, why could not such an official become so far an expert, both in estimating parish conditions and the personal gifts of men, as to make his selecting capacity a "genius" of service for the glory of God?

Of course the difficulty here is twofold: geniuses of this sort are not com-

mon, perhaps impossible. The ecclesiastical "boss", however saintly, could not avoid evolving a certain "standard of excellency" in pastoral service which would be colored by his personal prejudices, idiocyncracies and limitations of sympathy. Such an "ecclesiastic", if not absolutely saintly, but only averagely human, would be sure to do some things unjustly, unwisely and hurtful to the cause.

Here is the first difficulty; and the second is even more serious. The exercise of congregational responsibility is itself a consecrating act of self-sacrifice not wholesomely to be shirked. The only self-respecting attitude of a people to a leader of any sort is that of a people having themselves chosen that leader, and making their co-operation of service with him one of voluntary adoption.

There have been undoubted cases in our denominational history where churches have exercised the extreme limit of congregational self-sufficiency and suffered grievously for it. There have been times too it may be when those in authority have tended overmuch to exert official control in selection of ministers for some of our churches—and—the results have not been denominationally wholesome. We suspect that the wise solution lies in no new formula or "scheme of reform" but in robust assertion of common sense at more points of application, both amongst churches and "candidating ministers".

We cannot conceive of a condition under which something akin to "candidating" can be outgrown. We do not imagine a state of affairs amongst congregational churches where some method of superintendence may not be convenient and effective for good. As our correspondent refers definitely to Middle States affairs, may we make personal confession? When a church is without a pastor in that territory the Secretary of the Conference encourages its responsible committee to receive *from as many sources as possible*, within its own congregation and outside, suggestions of available men; to take all of these into careful consideration as a school-committee would consider applicants for a teacher's position; to weigh the apparent qualifications and availabilities of each with care, using all means within its power to get at essential facts, and then out of the whole number to select a small list for immediate and serious consideration. These shall be "heard", for personality is the last final factor in decision, and only a personal appearance can reveal that; but the "hearing" shall not be the chief or primal factor in selection. After the "hearing" and the properly presented report of the investigation of the responsible committee the congregation may then intelligently bear its own burden of responsibility, and the thing is done.

In it all the department Secretary stands ready as advisor,—when his advice is asked for. He does not intrude his counsel; he takes pains not to be or seem to be exclusively the champion of any particular candidate. If he has suggestions of his own to make he asks that they be considered simply with other suggestions received from other sources. When consulted about names under consideration he feels bound to prove as helpful as possible by being as just and honest as possible, but certainly not dumb. His position makes possible for him a range of acquaintance

amongst ministers and a fund of experience as regards parishes which it is his business to make as practically useful as can be. Knowing the liability of human error he avoids final verdicts as regards men, endeavors to be fair-minded, generous, and just, and to leave personal prejudices out. But he feels impelled to be useful in definite fashion,—and sometimes succeeds.

We suspect this is the spirit and method of every department Secretary and denominational leader in our body. We believe it should be the standard of service in this regard. The final responsibility of parishes must be insisted upon. The perils of "official over-control" must be sedulously avoided. With these points fixed we believe the sturdy reliance on common sense amongst all concerned will exorcise all the bugbears, and annihilate all the "tendencies of evil" which some men fear for the destinies of our "pure congregationalism."

THE PARAGRAPH PULPIT.

Rev. C. W. Casson of Ottawa, Can., has a new idea. He calls it the Paragraph Pulpit. For an honest sum of money he has contracted with the local newspapers of his own city (and is now extending the enterprise to other Canadian counties) to publish each week a paragraph sermon having missionary value for the Unitarian cause. We believe that the idea is a good one and worth extending and shall watch the enterprise with great interest. Mr. Casson has issued a convincing pamphlet telling of his plan and asking co-operation. "Would you like to preach to an audience of four hundred people a day, for a year?" he asks. "You can do so by contributing *five* dollars to the Canada Propaganda Press Fund." Here is a sample utterance:

THE PARAGRAPH PULPIT

UNITARIAN

REV. C. W. CASSON, OTTAWA

Thousands of men in Ottawa are practically out of the Christian Church. Its message to them has lost its power and persuasiveness. It may receive their financial support, but it cannot command their sympathy of heart and mind To these men the Unitarian church has a new and convincing message. It declares that the main thing in religion is not the acceptance of any particular salvation scheme, but the living of a life. It teaches that religion is life—strong, sane, pure, manly, helpful life. It insists upon character as the absolute essential in righteousness.

Forgotten

BY EDGAR O. ACHORN.

Along thy banks, oh Father Nile,
A people reared pylon and pile
To Everliving Gods.

Awhile—and ruin marks each spot;
They are no more—they are forgot—
Their Everliving Gods.

In classic Greece, at haughty Rome,
In marble hall, 'neath lofty dome,
Immortal Gods they hailed.

Of vestal flame, of sacred grove,
Diana's shrine or seats of Jove—
All faith long since has failed.

And what of Odin, Thor and Frey,
The great Gods of the Viking day,
Valhalla's walls are clay.

Now we, in turn, a modern host,
To Father, Son and Holy Ghost
Raise suppliant hands and pray.

Are these in turn to pass away?
That children of another day
Shall mark their lapse and fall?

One God the Universe proclaims,
One God the countless ages name
The God of Each and All.

The Immortality of Goodness

BY REV. FREDERIC A. HINCKLEY

THE readers of Browning's Abt Vogler remember the line, "There shall never be one lost good!" with constant interest and satisfaction. In all our reading, in all our listening to the human voice, we rejoice when that note is struck; we are strengthened by it and made to feel more buoyant and hopeful by it. "There shall never be one lost good!"—I wonder if that is true! I wonder if we can obtain evidence to show it is true.

There are people in this world who think things are going to the bad. They see the suffering all about them. They see the disappointment, the pain and heartache. They see the lives which seem to be wholly spent in getting food and clothing, and shelter, and they say, what is it all for, and they reach the conclusion of the pessimist and the suicide, that evil is in the ascendency, and gaining more and more every day, upon the good There are other people who think life a drawn battle between goodness and evil. They see both elements in every state of society. They are sometimes conscious of both elements in themselves, and it seems to them, that by some terrible destiny, it is ordained that in the long run these elements shall keep about equal; that fate makes it impossible that either shall permanently get ahead of the other. I suppose we shall agree that neither of these views makes a very happy working philosophy of life; that to whoso holds either of them life must seem something to be endured, something to make the most we can of under all the circumstances; rather than a constant inspiration and joy. Such people have to go through the world without thinking about what it means, because if they think the outlook is so disheartening they lose courage and almost fall by the way.

Now the first thought which to my mind looks against this desponding view of the situation in which we find ourselves, is that a happy working philosophy of life is a vital necessity to an intelligent being One who thinks seriously about life, and sooner or later most of us do think seriously about it, needs to see something besides a drawn battle between good and evil; he needs to see that the good is gaining ground; he needs to see that goodness is eternal and immortal, while the evil is ephemeral and passes away. To get such a philosophy as this, if we can get it at all, we must not look simply at what we see in the back alleys of our communities, or in the weak hours of our own personal characters; we must look underneath the surface, we must find all the good we can, even in evil surroundings, and give due emphasis to that. Nor must we take account simply of what exists to-day; we must study long years and centuries in order to estimate wisely the general trend.

Of course, we must not be blind to the facts. Science forbids that. But all the same, our supreme desire must be to find the good and the sweet, and to be able to differentiate these from what is not good and sweet. Thus fortified for our investigation, what shall we find to justify the hopeful thought that goodness is immortal?

Did you ever think about what death does with our estimates of our fellows? Shakespeare makes Mark Anthony say: "The evil men do, lives after them. The good is oft interred with their bones." If that is ever so, our experiences tell us that the reverse of it is generally so. We are so constituted that when our friends and acquaintances pass on, we remember the good in them and forget their foibles and short-comings. It is so with a people in dealing with the memory of its public characters. It is the good they did and were which is important. Their weaknesses and sins if they had them, are forgotten,

or at least passed by. Think of our estimate of George Washington or of Abraham Lincoln, and tell me if this is not so.

We do not wish to hear of the faults of the Pilgrims or of William Penn. We wish to remember only their services to their kind. So strongly do we incline this way, that we are impatient with the abnormal taste which occasionally appears for raking up the spots upon the great characters of the past, and attempting to besmirch the record with these. What does this mean if not that "the good men do lives after them," and that their short-comings and weaknesses, and it may be sins, are "interred with their bones?" And to what does this point, if not to the immortality of goodness?

The same thing is true of events. I can personally testify that when one is overcome by the roughness of the sea, in returning from a European voyage, for a moment everything is lost in the misery. He loses sight of all the new and beautiful experiences he has been having, and he thinks when he once sets foot on land, he never will go to sea again. But in a few weeks, the roughness gone, he forgets all about that, the advantages he has had accumulate in their effect, and he would be only too ready sometime, if circumstances favored, to try it again. I remember this summer, how everybody was depressed in the part of the country where I was, by the unusual and continuous bad weather in the month of July. But August brought bright and beautiful days, and the impression which began to be pretty sombre, at once took a subordinate place, and finally vanished from consciousness. You know how soon children get over their troubles, how inevitably in their faces smiles triumph over tears. These are small matters, but they illustrate what goes on in serious ones. The older children have disappointments, as well as joys, of every degree. When the disappointment comes it is hard to bear, very hard to bear sometimes. But how true it is in every life which is not abnormally unfortunate, that joy holds the uppermost place. Even when we have to meet the great sorrow which death brings, time helps us to give the prominent place not to the sadness, but to the memory of the noble and inspiring qualities in the personality we have known; and to the hopes and inspirations which always gather about such personality. In fact, we none of us believe in the possibility of a life absolutely without some element of joy, and it is not mere guess-work, it is conviction founded upon our own experiences, that as the sun in the external world, so is the sunshine of joy in the internal world, the conquering fact. If somebody writes a book depicting nothing but misery, and horror, and the blackness of despair, we say at once, however correct we may think it, that it is not true to life, because it leaves out the elements of joy which even the humblest and the most unfortunate feel at times. I submit that all this again points to the Immortality of Goodness.

There is another very forcible reason which looks to the immortality of goodness, namely, the constant exaltation of spirit in good people. How many characters we know, in human history, who have suffered persecution, some of them martyrdom, in the sense of great and abiding victory. They have felt, just in proportion as they were serving some great cause, that they were in harmony with the eternal order of things. The man who said, "One in harmony with God is a majority," had a vision of how weak the crowd is when in the wrong, and how almighty in strength a single individual can be when in the right. One of England's poets, Charles Mackay, has written in the same faith,

> "Forever the world rolls round and round,
> And the genial seasons run,
> And ever the truth comes uppermost,
> And ever is justice done."

It is a common thought, a common instinct I may say, among men of rectitude, men who stand for what they believe to be right and true, that in the end all things work together for good.

It is almost equally common among the men who do wrong to feel a distrust of their own attitude, an inability to look justice straight in the eye. The martyr for truth never fails because of some consequences which may come to him; while he who sins, usually at some stage of his record, shows his sense of his own weakness. I think the faith of the good men of the world tells for the immortality of goodness.

"The evil cannot brook delay,
The good can well afford to wait."

because ultimately the evil fails, and the good survives.

Another kind of evidence to the same point, subjective evidence, we may find in our own feelings. If there is a conflict of judgment between the man when he is in a normal condition, and the same man when he is in an abnormal condition, we shall all agree in taking the judgment rendered in the normal condition. Now when are we in a normal condition, and when in an abnormal one? Good health, courage, hope, steady onward push—these are the normal characteristics. Ill-health, discouragement born of some kind of failure, despair, the mood for giving up —these are abnormal. Do not think of this statement as my guess, but look around among your own friends and acquaintances. Think if you please over your own life, and see if it be not true. Now what I want to suggest is this. The normal man, the man who is in good health, who is courageous, hopeful, full of advancing purpose,—he usually believes that this is a good world. He takes a bright, cheerful, sunshiny view of life. The man who is abnormal, who is in ill-health, discouraged, despairing, who has surrendered honest forward-moving purpose,—he doubts if this be a good world; and in many cases has made up his mind that goodness is not all-conquering and immortal. In other words, our estimate of the world is largely subjective. If we are unhappy within, things look unhappy without and around. If we are sick within, things look sick without and around. But other things being equal, who is willing to rely so much upon the judgment of an unhappy, a sick man, as upon the judgment of a happy, a well man. Now we want if we can, to get a happy working philosophy of life, and so it seems to me we shall be wise if we take counsel of our happy moments, our moments of healthy impulse, moments when life may be said to be normal with us, because then, life will seem hopeful and sweet, and we shall feel that goodness is invincible and immortal. This fact of subjective experience, certainly points to the Immortality of Goodness. I suppose Samuel Longfellow had this thought when he said, "No evil thing is success, and no good thing is failure."

These are some of the suggestions which point toward the immortality of goodness. First, the necessity for a hopeful working philosophy of Life. Second, the tendency of human nature to remember only the good which was in personal friend, or great public character, when death closes for them the record of this earth life. Third, a like human tendency to remember what was good and happy and beautiful in the passing event, and to let the opposite associations gradually vanish from memory, or if not entirely vanish, at least to take a subordinate place. Fourth, the exaltation of spirit, the undoubting faith of good people under trial, and the weakness and distrust of themselves on the part of bad people under trial. Fifth, the estimate of the world and of human life by people in normal condition, as compared with the estimate of those in abnormal condition.

There are people, as I have already said, whose innate consciousness is sufficient evidence to them of the immortality of goodness. I am not speaking so much for them to-day; they do not need it. I am speaking rather for those who sometimes have their doubts, who feel the need of some reassurance. If the lines of thought I have suggested, shall be helpful to them, I shall be very glad. If they may be the means of starting in a similar spirit other lines of

helpful thought in their own minds, I shall be even more glad. I know how hard the test is, sometimes, for those who do not feel quite sure that goodness ultimately comes out ahead in this world. Say what we may in criticism of "The Jungle," we have to admit there is a great deal of truth in it. And surely we have had shadow enough in our own city, not to have needed the last very ugly and big one, to convince us of the powers of evil all about us. But all these things are local and immediate, and bad as they are, they cannot pervert the great underlying tendency which is measured in centuries and ages, rather than in days and months and years, toward the good and the triumph of the good. The very horror we feel at this last great betrayal of trust, is itself an indication of varied qualities of goodness spread throughout this community and throughout the world.

So in this place, and at this hour, we cannot too often reassure ourselves of the fundamental governing fact, that eternal goodness works in and through all the affairs of humanity, and I might say all the affairs of the universe, to good ends. Tennyson wrote,

> "Howe'er it be, it seems to me,
> 'Tis only noble to be good.
> Kind hearts are more than coronets,
> And simple faith than Norman blood."

We must sing that song here. We must put our faith in the nobility and the immortality of goodness against all the financial, industrial and political wrongs of the hour. We must not be doubters, we must be believers, here, in the power of what is true and just and honest and good to conquer the world. I would that we might with one accord make that our working philosophy in life, and that wherever our influence is felt, it might be for such a philosophy. Perhaps there is no touch of heavenly fire to a human soul, equal to that which wins it to the true and the good, and sends it through whatever path may lie before it, of great or of little influence a disciple, and a prophet of truth and goodness.

> "Be good, sweet maid, and let who will be clever,"

sang Charles Kingsley.

Be good, and let who will be clever, be it ours to sing that song to each other, and to help send it forth an uplifting and conquering power to all human kind.

The Question

BY FLORENCE BENNETT

Bleak autumn outlines, take upon you some new charm!
The summer days are scarcely gone in time; what harm
To make us debtor for a while? What pleasure sweet
Oh bare similitudes, in cold, bleak pride to greet
Us hung'ring for a life-like portrait in the frame?
Think ye mere matter, ranged and mute, in order tame
And trite, can satisfy us longing for delight
Can touch us searching for the spirit's sight,
Can free us from the numbing torture of the fact.
Can rest us from the trivial meaning of the act?
Think ye, ye ice-like demons of our sense, to cheat
Our heaven-born souls? Oh base-born grovelers at our feet?
Or, when we look abroad and see material shapes,
Gross, of the earth, and, prompted so, within the ape's
Beast image spy is lost the clue? And do we lie
Sheathed in our ignorance?—Who should solve this mystery?

I. Contemporary Portraits

Charles Fletcher Dole, D. D.

BY REV. FRANK S. C. WICKS

HE who would secure a picture of Charles Fletcher Dole must be content with a snap-shot, for it is well-nigh impossible to get him to pose for his picture. It is not that he affects the modesty of the man who "swearing he will ne'er consent, consents." There is none of that timid shrinking from the public eye that passes as modesty with the unthinking, but may be the veil of intense egotism. Coax him to come and sit for his picture, and he evades you, but toss into the arena some cause that demands a champion, and he will spring to the front. That is your chance to get a picture of the real Dole.

Let some one impeach the integrity of the universe; let some one traduce the nature of man; let some one express a despairing word of human destiny; let some one deal unjustly with his neighbor, and Dole comes into full view and you can draw his picture.

This is the true Dole; it is in the movements of his mind; in the aspirations of his soul; in his moral judgments that you see him. His nature is the most transparent one I know; he is like one of those clocks whose mechanism shows beneath the glass; you see its springs of action; you know why it moves and ticks off, with fidelity, the passing minutes.

The movements of his mind are simple; they are unobscured by the ambitions, the mixed motives, the vanities that make so complex the movements of most of us. The simplicity of his nature expresses itself in a language that is simple, direct and lucid. You are not left to wonder why he acted, or what he meant by his words.

I have tried to secure some of those facts about his life that so interest the ordinary reader of biography who think that a description of the external events of a man's life; a record of the things he has done, give the life history of a man, and he put me off with a discussion of human nature! He thinks that human nature is so much alike that it is hopeless attempting to set off an individual and make him appear different from his fellows. "You know my democratic theory of human nature. It is all one, in all of us, with bears, foxes, and wolves, and, for aught I know, snakes, behind us in the great menagerie that Noah got into the ark, the traces of all of whom run in the blood. It is all one, too, in the divine possibilities and ideals before and above us, toward which the Almighty Urgency is forever moving us. The one thing for each of us is to grow, and become ever more and more the man, the son of God. You know, also, I think, that it seems to me the most wholesome exercise of the reason when we recognize that the old verse is strictly true; "it is He that hath made us, and not we, ourselves." The idea of a man taking credit or praise to himself for what he is, or does! I verily believe that human conceit is about the most dangerous disease that flesh is heir to."

In spite of this disclaimer that he is sufficiently individual to be set apart from the race to which he belongs, we do not believe that a composite picture of bears, wolves, snakes and men will be the picture of Charles F. Dole. To us, who know him and love him, he is an individual, and we confuse him with no one else; his voice is never lost in the crowd; it speaks with a clear, distinguishable note. The effect he has had on my own thought and life are, I believe, typical, and as such, worth speaking of. I feel ashamed of ignoble longings, petty ambitions, selfish desires. All good things seem possible to me. To find truth and to do good seem the easiest things in the world. I

do not feel myself drifting along on a placid current of optimism bound to reach the goal with no need of effort. Rather do I feel that I have strength to pull an oar; trim my sails to the wind; and doing what I can all nature works with me.

I remember a meeting of the Boston Association of ministers when each of us was asked to formulate his creed. Each presented a series of propositions that would have secured an A in a course of systematic theology; we split our hairs neatly and deftly; we measured the infinite with precision; we did credit to our theological training that made us so superior to the man in the street. Then Dole read his statement. The atmosphere cleared; our little distinctions faded; we felt ourselves one in a broad, simple, comprehensive statement. I secured the creed and here it is:

I. "I believe in a good God and in a good universe. I believe that Power, Thought, Beauty, Unity, Good Will, Love, God, Our Father are the names by which we call the manifestations of the one Life or Spirit of the Universe.

II. "I believe that human life is essentially of the same nature as the life of God. Man, at his best, manifests himself, like God, through the characteristics of spirit. Man is thus an incarnation, or a child of God.

III. "I believe that the universe is a revelation of the mind and will of God. This revelation rises to completeness in the unfolding of the moral and spiritual history of mankind. We know the universe by its fruitage in its most perfect and beautiful lives.

IV. "I believe in prayer. It is the approach of the human will to harmony with the will of God. It is the spiritual attitude of the one who says, "Thy will be done." In this attitude the man is at his best; it is the attitude in which we see truth; we use and apply the divine forces, and we share to the utmost the divine life. I believe the universe moves to do the bidding of man in his hours of prayer.

V. "I believe that all which men call evil, whether in the external world, or in human life, is evil only in the view of man, as a being in process of growth. The standard of perfect revelation is the fullness of the divine life. Every manifestation of less than the fullness of God is evil in relation to him who sufferers the sense of lack. There is no evil in God's sight, nor in the sight of man. His child, in his highest moments of vision.

VI. "I believe that sympathy, that is, suffering with, is an essential element in all love, both human and divine, and that it is necessary to the consummation of the beneficent efforts of love.

VII. "I believe that there have been men who have made known in this life what is the true and normal stature of true manhood. They have set the type of full-grown man, the child of God. I believe that Jesus eminently set this type of divine manhood. The world reverences him as the man of abounding good-will.

VIII. "I believe that as man progresses in his growth as a child of God, or in other words, as God is more and more fully revealed, evil so far disappears, being overcome with good. Every full-grown man thus becomes after the fashion of Jesus, a savior of the world.

IX. "I believe that ethics, or moral conduct, is simply the application of good-will, or love, under the varying circumstances and needs of human society.

X. "I believe that man has no power or goodness, except that which he derives from God, and that his only true freedom, peace and complete personality consists in utter obedience to God's will.

XI. "I believe, inasmuch, as the man is essentially spirit, akin to the nature of God, that death which is merely a physical change, can work him no harm. Perfect love casteth out fear.

XII. "I believe that the great facts of the religious life are not only evidenced upon the authority of an increasing multitude of those who have had first-hand experience of their reality,

but are also to be experienced afresh by each individual soul."

This is the creed of Dole. It requires no commentary, and I might well conclude this sketch by saying that so far as I have seen his life tested, it is consistent with these beliefs. I have seen him in public and in his home; in joy and sorrow; admired and execrated; lauded and abused; with his friends and with his foes, and I have never seen his life swerve from these principles.

He is pre-eminently the man of goodwill, simple in his relations with all men; calm in the midst of strife; unangered when assailed; disarming hatred by gentleness. The first time I heard this theory of evil was at the Minister's Monday Club. When he had finished, he was attacked violently; accused of destroying the foundation of morals; underminer of human responsibility. It was a time when most of us would have made a hot reply. He showed no passion in his reply, but calmly repeated his views in a way that brought about better understanding.

Once I induced him to discuss, at a dinner, the saloon question, with a saloon keeper. With no softening the hues of the evil; with no good humored passing over of the problem, he stated his views clearly and decidedly, but in such a kindly spirit that his opponent, expecting the usual denunciations, was quite disarmed, and while defending his vocation, admitted many things that he would never have admitted in the face of violence. Instead of arousing the hate of the man, Dole won his esteem, and I have no doubt, did more to convert him than the whole host of temperance orators with their unmeasured condemnation.

This fair-mindedness is a never-failing characteristic. He usually begins a discussion with a consideration of how the question must look to the man on the other side, and for a while you think he is in full agreement with the opposing side; then come his own convictions so clearly stated that you are left in no doubt. This was shown in his sermon on the coal strike, the only sermon I read where one side of the question was not taken to the exclusion of the other. He said that the trouble came because men have failed to put themselves in the place of others. Then he gave the point of view taken by the capitalist, and then the point of view of the striker, and showed how the trouble would be ended by an intelligent application of the Golden Rule.

The pulpit of the Jamaica Plain Church has stood for the fearless statement of what the preacher believed the truth. There has been no silence in regard to vexed questions that divide men; no hesitation to bring politics into the church if he thought religion threw light on its problems; no timidity or compromise.

Dole is one of the few temperate temperance reformers. He is the only one I have ever listened to who brought me near the conviction that total abstinence should be the rule of all. He asks, "Should we use wine or not? Not all good men are yet ready to make the same answer. But the key to the answer which society is seeking is one and the same. We will not use wine if it makes our brother to offend. We mean this in no narrow sense. We mean, if on the whole, the use of wine seems to degrade the manhood of our people we will give up its use."

He is a social reformer. He sees clearly that there must be changes in the environment of society, but he believes that you must "convert men first to the social principle, and all the rest will take care of itself. The changes first to be made are inward and moral. Perfect the individual, and society and the state will soon be organized aright."

When our faith in democracy grows faint, we have but to turn to Dole, and we feel once more that this splendid dream is no vain thing.

I wish that space permitted my filling in this outline of Dole's character and teaching, but is it necessary? Is he not yet with us, and are not his books open to us? His life and writings are easy to read, and as we read them, we are quickened and inspired.

The Education Question in England

BY REV. FREDERICK BLOUNT MOTT

IT is hardly to be wondered at that so many American Unitarians have expressed astonishment at the apathy of English Unitarians in their support of the new education bill. It is certainly natural to suppose that Unitarians would be among the first to support a progressive measure of reform in the field of National education, if not by any organized action of the body, at least by the enthusiasm of individual applause. But there is little evidence of any such enthusiasm even by isolated individuals. The apathy would appear to be widespread and real. I fancy the explanation is to be found in the curious fact, which would certainly be amusing were it not so regretable, that the education bill of 1906, passed by the House of Commons and awaiting discussion in the House of Lords,* is not in itself an educational measure.

Mr. Birrell himself, in introducing the bill, regretted that the innumerable difficulties besetting the whole problem, made it impossible for him to deal with the really important subject, the improvement, expansion and development of the education of the nation's children. Consequently we have a bill dealing with the frightfully involved and confusing details of the re-organization of a system already a hopeless muddle of conflicting ownerships, authorities and privileges. This is not to say by any means that Mr. Birrell's bill is worthless. It is a manly effort to break away into the woods from the too strenuous grasp of the policeman. It remains to be seen whether the crowd will stretch forth hands to aid the officer or hustle him and give the fugitive a chance of escape. The real intention of the bill is not far to seek, it is expressed in the first clause of part one (the bill is in four parts and thirty clauses) which says "On and after the first day of January one thousand nine hundred and eight, a school shall not be recognized as a public elementary school unless it is a school provided by the local education authority." To understand its import one should remember that Mr. Forster's bill of 1870 established Board Schools and Voluntary or Denominational Schools, both receiving government grants, but Board Schools also receiving aid from the rates, while Voluntary Schools depended for whatever expenses exceeded the government grants, upon voluntary contributions. Mr. Forster did not establish a really national system, but it was accepted, and the Liberals of to-day are pointing out that under it there was comparative peace. Personally I am not a party politician, and am able to believe that Mr. Balfour in bringing in his measure of 1902 was not playing the "game of grab" as his opponents declare, but was endeavoring to move along the road towards a really national system, his act put all public schools "on the rates" calling them "provided" if they were board schools or found by the local authorities, and "non-provided" if they were voluntary, which usually means owned by some church and run in the interest of a denomination. Since 1902 therefore we have had "provided" and "non-provided" schools and the intention of the present bill is to sweep away the "non-provided" schools, and make every elementary public school come under the management of the local authorities. If that were done then 'twere well if it were well done, it certainly looks favourably like a method of more unity and gives a better chance of general control under a national educational authority, but Mr. Birrell seems to admit that it cannot be well done. The prickly hedge of privileges, vested interests, and private ownerships, make this fine intention but the scarecrow of its former self by the time Mr. Birrell has

* Since this writing the House of Lords has rejected the bill.

dragged it through. As it appears to one who is familiar with the New England System, the only satisfactory plan for the Mother Country will be, wholly public *ownership* not merely control, and a substitution of moral for what is now called religious instruction. But no one imagines for a moment that any such measure would be accepted here, by either political party, and so Mr. Birrell made a determined effort to draw up an adroitly worded compromise. It was simply planting his little tent in the center of the whirlwind. The dust that has already risen is blinding but there is more to follow. The Conservatives now retaliate the cry "a game of grab", saying it is an attempt to steal the schools that at great expense have been erected by churches, under the promise of government aid. Many Liberals on the other hand feel that this bill in its effort at compromise endangers the whole plan of national education. The bitterness engendered is pitiful, but as it all arises in the opinion of the contending parties from conscientious motives it is of course beyond the influence of reason.

It would be impossible in the compass of this article to dwell upon or even point out the formidable difficulties which have already roused determined antagonism to the bill, but the fact that at least four different methods will produce four different kinds of schools, viz.—"Provided without facilities", "Transferred with facilities", "Extended facilities", "Contracted out;" all within the same act, suggests the battle of opinion and the struggle for privilege which has already been recognized compulsorily by the framer. The Archbishop of Canterbury in the House of Lords has firmly declared that the Church cannot possibly accept the present bill, and the House of Lords is almost certain to agree. The Archbishop has given notice of the amendments he proposes, which are all in the direction of making definite religious instruction (which is understood to mean the Church Catechism and not simple Bible instruction) a part of the curriculum. On the other side the Nonconformists, or rather such as allay themselves with th e Evangelical Churches, under the leadership of Dr. Clifford, attack the bill for already yielding too much by its extended facilities (which mean special denominational religious instruction) and demand "The Bible and nothing but the Bible". The Evangelical party's object however does not commend itself to Unitarians; there is nothing worse in the Church Catechism than can be found in Genesis or Deuteronomy; both rest upon an entirely wrong conception of God's Universe and Man's place in it. The Evangelicals as well as the Anglicans hold identical views as regards the essential of religion, they both believe it is revealed, miraculous, and final, they differ only in the petty affairs of administration and control. Thus is lost the larger hope for our children, the hope that such a free educational system might be founded, which should sweep away all sectarian influences, and bring together into a common playground the future citizens of whatever creed, giving them such an education as should thoroughly equip them for the strenuous life in which, whether we desire it or not they will be inevitably engaged. Especially was it expected that some systematic training in morals and character building would have been provided for, but none of the better things are touched, Mr. Birrell's bill is the outcome of a wrestling bout between Anglicans and Evangelicals; it has an interest for us, it reveals much of present controlling religious prejudices, it does do a little towards breaking down the excessive influence of one sect, but it is not what Unitarians hoped for, and under the circumstances it is not perhaps so surprising that there is little ardent support of the measure.

"A character is like an acrostic or Alexandrian stanza; read it forward, backward or across, it still spells the same thing. We pass for what we are; character teaches above our wills."—*Emerson.*

The Willow Chapel and Its Institutional Work

BY REV. BERNARD J. NEWMAN

WITH the Willow Place Chapel as the center of a circle the radius of which is a hundred yards, the neighborhood enclosed houses men, women and children from 27 nations numbering 4450 people. Every continent is represented, and sailors from almost every great port spend shore-time in the boarding houses within its limits. Situated on the water front, over-looking the bay, near the great docks and warehouses, and between the two ferries, Atlantic and Wall street, it is a convenient place for the workers to live. One can see any day during a trip through its streets Won Lung, the Chinaman, and Bruder, the Jew; Sagarouski, the Polander, and Barberry, the Cuban; Sarboukh, the Syrian, and Jensen, the Swede; Vohl, the German; Dominic, the Italian; O'Neil, the Irishman; and a host of others, all typical sons and daughters of their own particular fatherland.

In this section, too, are all sorts of home and home life. Here are private homes where single families live, and here are tenement homes where a dozen to thirty families are sheltered beneath the one roof. Here, too, differences in tenements themselves can be seen. On one side of a block are the model buildings of Mr. Alfred T. White with their large inner courts, their fire-proof stairways and well lighted and ventilated hallways and rooms. On the other side are the dumb-bell tenements of the worst kind, with their dark interior rooms and foul smelling air shafts, where rents are exhorbitant when contrasted with the conveniences offered. Then, too, farther on, are the smaller, three storied buildings of the antique pattern, harboring their varied population who, by their beer drinking and quarreling, give to their quarters a police reputation for being the toughest problem of the precinct.

Such are the housing conditions of the people to whom the Chapel ministers

In the division of their labor they are even more varied. A recent census

reports 34 per cent. of the population as claiming to work at 118 different occupations. Chief among these, in point of numbers, for the men, are the workers about the water front,—the dock laborers and clerks, long shoremen and sailors. The men who know a trade and work at it barely furnish 10 per cent. of the working force. Among the women, who furnish 25 per cent. of the working population, the popular service in point of numbers is office cleaning in the great buildings of lower New York. Here, by working in the early hours of the morning and again after the offices empty their forces in the evening, these women manage to earn from $12 to $20 a month. This oftentimes, with the scant addition of an occasional washing, is the sole income for the family's support. The children, both boys and girls, seek employment in stores and offices frequently long before the law approves, and add their meagre incomes to the general support of their homes. Yet, despite the large percentage claiming to work, there are always enough idlers about the streets, in and out of the saloons and lounging on the street corners, to make the average person question very seriously the source of their support.

In its religious complexion, the neighborhood presents a great and grave problem, 27 per cent. of its people are Protestant; 68 per cent. are Catholic; with the remainder scattered among the Greek Catholics, Mormons and others. Of the Protestants only 66 per cent. own church connection; and of this number not 26 per cent. even with leniency in judgment, are entitled to be called regular attendants at any church service. Although the children under 21, who, by the way, average scarcely two to a protestant family, are energetically sought by many Sunday Schools, yet 33 per cent. succeed in evading any kind of religious instruction.

In this neighborhood for about 41 years, with these problems, the Willow Place Chapel has been at work, first as a mission Sunday School with its rooms in the loft of the old Wall Street ferry house, now as an institutional church or religious settlement. During this period of its growth its adaptation to its

CHAPEL HOUSE

field has been gradual; its success varied; its equipment at times seemingly greater than its need yet in the end proving inadequate. It has now entered upon a new period of growth. With the addition of a new club house and radical changes in the old building, its facilities for ministering to its constituency have been greatly increased.

What the work of the Chapel and Club House is, may best be described by dividing it into four definite aims, viz., educational, recreational, alleviatory and spiritual.

In the first—the educational—an effort is made to train hand and brain in a way which a study of the neighborhood has shown is needed. Nothing is undertaken unless the need is demanding. The pulse of the greatest deficiency is felt and its record followed. Because, of this, therefore, out of the multiplicity of classes possible to a settlement and all of which conduce to education, special emphasis is placed upon the kindergarten, sewing school and dressmaking, cooking, basketry and chair-caning, carpentry and mechanical drawing, bookkeeping and city history and other like classes. In addition there is a mother's class in the care of sick, a children's club in advanced kindergarten work, a children's library with about 2000 volumes for general circulation, a lecture course under the auspices of the men's club. In keeping with this purpose during the last month a tuberculosis exhibition has been presented in the club rooms, material for which was gathered and arranged by a committee from the Bureau of Charities. Over 1500 people visited it and listened to different city doctors as they lectured about tuberculosis.

Besides the need to train the hand and brain the neighborhood gives evidence of a need to train the body. Thus physical culture classes are organized. Four are now under efficient instructors. So, too, a brigade and signal corps is under formation.

In order to create a spirit of thrift among the children, a savings bank, where the little folks deposit their pennies, is carried on. No interest is paid but each depositor is encouraged to save until he has $5 to his credit and then he is advised to put this sum into a regular city savings bank.

In addition to this educational work, the Chapel saw the neighborhood needed a place for wholesome amusement. That this need might be partially met its game rooms are kept open three afternoons and every week day evening for men and boys. Athletic teams are organized. So, too, dancing classes and clubs and other social clubs for men, women, boys and girls. Mother's social evenings are held weekly. Musical entertainments and stereopticon talks are given. A reception to the parents is a yearly feature; also an annual picnic, with extra special treats at Christmas and Easter. Each children's club has its periodic party. In the summer a game circle composed strictly of street urchins is conducted. In every way it can the Chapel seeks to give wholesome instruction and recreation.

Any neighborhood like that of the Chapel presents other needs besides the educational and recreational. It presents the vital material ones of poverty, sickness and crime. To take care of these defects the city has many societies, but unfortunately charity detectives and criminal preventive agencies are not always able to discover their own cases and so, necessarily, the Chapel is drawn into alleviatory measures. That it may be wise in the prosecution of such, it makes a practice of co-operating with each city organization devoted to specific work. A bad boy, with a long truancy record and unmanageable in his home, is turned over to the Children's Society; a mendicant to the Charity Society; the temporally embarassed to the Poor Society; another who wishes sewing in order to support herself and dependent children, to the Female Employment Society. A poor person in need of medical advice, is directed to the tender mercies of a neighborhood physician. When a self respecting person is found in temporary need, out of its loan fund the Chapel

gives the needed relief; always stipulating that a return payment is expected but never pressing a payment until the borrower is again on his feet. When winter is on and the household economics of the large family neglects the comfortable clothing of the children, the Chapel sells at a nominal sum but enough to save the stigma of charity, the gifts of clothing made to its Distribution Bureau. In the summer, when the hot weather drives men to the roofs for a night's sleep, the Chapel gathers the most needy poor children and, in cooperation with the Tribune Fresh Air Fund, sends them for a fortnight's vacation to the country; and the mothers, who wish to go with their children but are not permitted, are given tickets for free barge excursions under the auspices of the Children's Aid Society.

Not the least of the alleviatory work done is that undertaken to protect tenants from the evils of careless or rapacious landlords and too, from their own neglect in the sanitation of their own homes. A Civic Improvement Society, composed of men of the neighborhood, receives complaints, investigates them, and reports to the Tenement House Department with requests for urgent attention. In all this department of its work the Chapel maintains that it is not a Charity Organization Society, nor a detective agency. It does not try to compete with such. It is a religious settlement, with the purpose of actively carrying out the principles of true christianity. Thus its daily endeavors are but a continuation of its Sunday spiritual labors. The relationship which exists between the two is not a denominational one but rather a family one. Neither is a side door entrance to the other, but both are inspired by the particular purpose of meeting a known need from as many points of vantage as is possible.

The primarily spiritual and religious work—these terms being used in their common meaning—is done on Sundays. Two services are held, one, the Sunday School, in the afternoon; the other, a service of worship, in the evening. In the Sunday School almost the same diversity in nationalities exists as in the neighborhood. Children come from Chinese, Syrian, Scandinavian, German, etc., homes Many of their parents are members of other churches—Lutheran, Baptist, Episcopal, and sometimes Catholic. So migratory are these families that the complexion of the school changes materially every three years. The bona fide membership is 267 and is checked each month so that no delinquents are carried. The school is divided into four divisions and has 21 teachers. The one topic system is followed in the lessons; each year's course being complete in itself. Whenever the lesson books are deemed inadequate, the leader in charge prepares his own lesson sheets. Each division has its leader who, in a fifteen minute talk, presents the salient points of the lesson, after which the class teachers take charge of their classes and elaborate and enforce the subject as it has been outlined. The children have the questions prepared for them, the answers to which they must grasp from the leader's talk. By this method, it has been found the best results can be obtained and an efficient school maintained.

In the service of worship, as in the Sunday School, the attendants change. Each year has its faithful few who, by their removals, give way to others. The constituency to draw from is small, hence, the congregation, except on special occasions, is never large. Lacking an enrolled membership, the Chapel does not attempt to build up a permanent constituency, but rather seeks to minister to such in its vicinity as otherwise would not attend any service.

During the summer, when the Sunday School and church service have adjourned, a Sunday evening children's service is held. Beginning two summers ago as a song service, with an attendance of 40, it undertook last summer to have stereopticon talks on religious subjects with the singing. The result being that the Chapel Hall was filled every Sunday night with the neighborhood children, and the gates were closed upon many

more who wished to come but could not be accommodated.

In these ways by education, recreation, alleviation and spiritual instruction, the Chapel seeks to minister seven days a week. To give this continuous service it has needed a good equipment, plenty of money and loyal workers.

Its equipment consists of a building 125 feet long, 50 feet wide, and two stories high, with a good basement for

KINDERGARTEN

manual training work. In this building are separate rooms for men and boys and girls clubs. A Chapel Hall for religious services, lectures and entertainments; a kindergarten room, a gymnasium 83 feet by 30 feet; a locker room with a marble shower bath adjoining; a library and a well equipped kitchen. For the amusement of the men, it has pool, billiards, bowling, reading matter and card tables.

For its funds it relies mainly upon the contributions of the Church of the Saviour of which society it is a corporate part. To these contributions are added the fees received from House and class memberships which meet, in many cases, the expense of the class instructors These fees, which are designed rather to give a feeling of self respect to the members than to meet the expenses of the Chapel House, range from 35 cents a year for the little boys to $1.25 a year for the men. There is also a sustaining membership of $2.50 a year which is meeting with popularity among the friends of the Chapel House who wish, in a small way, to contribute to its support. When children are found who are worthy but too poor even to pay their small dues, means are devised whereby they may work for their membership, and the opportunity to do so is seized with alacrity.

In order to carry on this larger work,

many assistants are needed. Twelve paid instructors are employed, while to this number is added a volunteer force of 42 workers, and yet the number of volunteers falls short of the need.

This is the story of the problem of the Willow Place Chapel, and of the efforts and plans that are being put forth to solve it. There is no hope of its ever being solved in the sense that it will be eliminated. The change of population, sending away every year many of the ambitious families, brings in others who, with the residue remaining, make the ever present problem. The best that can be hoped is that the endeavors expended may, like the scattered seed, work in individual lives to their own betterment and the betterment of mankind.

Union of Liberals

BY REV. EBEN L. REXFORD, D. D.

We are permitted to publish the following extract from a letter recently received from a prominent Universalist clergyman, who has always been an eager champion of the closest fellowship between the two great liberal denominations.—EDITOR.

You ask why the Universalists cannot co-operate with your new paper. It is a good question. You may know that for fifteen years and more I have advocated the *organic union* of the two denominations and I would hold up both hands and urge others to do so, to help a paper that would urge this union. We have been talking for years about "closer sympathies" between the two, but that amounts to *nothing*. If the two denominations would move *together* and unite, I believe that in five hundred towns in the Mississippi valley we might have liberal churches in ten years where by our policy of *separation* not a syllable of rational preaching is heard. I have no confidence in the growth of either church as a separate body. The Universalist church is not growing, nor is the Unitarian save in here and there a local place. But what is gained in one place is lost in another, and these *separate* attempts are fruitless.

After a century of the noblest men and the noblest preaching American christianity *turns down* such men as Hale, Long and Eliot, whereas if the Liberal Church had been a strong and influential body this would not have been. We have "the United Presbyterian Church" in this country—why not have "The United Liberal Church" or better still, why not have "The American Catholic Church?" Let fifty men and a half dozen papers clamor for a year for the right meaning of the word "Catholic" and the "Roman" tinge will disappear from it, and the people will come to see that the word belongs to *us*. It is a noble word spoiled by bad usage.

With me this question of unity is not a theoretical question I believe that a great *moral responsibility* rests upon both the liberal denominations in this matter. We are delaying the coming of the kingdom of heaven by our separate and hence, our weak existence.

Hymn of the Advent.

"A Layman's Petition to the Church."

Give us the Christ, the *real* Christ,
Who walked upon this earth,
Who lived the life of a noble man,
Born with a common birth.

Give us the Christ, the *real* Christ.
We starve on a superstition;
We cannot live on a phantom Christ,
Send on a phantom mission.

Give us the Christ, the *real* Christ,
The Christ of the mundane life;
The Christ who loved, and toiled, and died
And shared in our human life.

Give us the Christ, the *real* Christ,
The friend of the sinful man;
Whose outstretched arms and tender heart,
Were stronger than human ban,

Give us the Christ, the *real* Christ,
The Christ of the Life Eternal
The power of whose life, shall raise our life
Is the plane of the Life supernal.

FIRST PARISH MEETING HOUSE, CONCORD, MASS.

II. Our Historic Churches

The Meeting House in Concord, Mass.

BY REV. HENRY WILDER FOOTE

CONCORD was once a frontier town, the first settlement in New England "right up in the woods" away from the smell of salt water, the "far west" to the newly landed colonists who clung to the rocky coast, where the ships from England brought reinforcements and supplies. In the year 1636 a little group of brave men and braver women pushed inland a dozen miles from Watertown, the head of tidewater on the Charles River, and upon the banks of the Musquetaquid built their rude cabins, and the log house which served as their church. The wilderness with its mysterious dangers hedged them in on every hand. Only the scant, rough trail which they had cut linked them with the little colony fringing the sea. Practically they were cut off from communication. Their minister, Peter Bulkley, writes to the minister at Cambridge: "I would gladly hear how the common affairs of the church stand with you. I am here shut up and do neither see nor hear." And again, "I lose much in this retired wilderness in which I live."

Peter Bulkley had indeed given up much to go to that "retired wilderness". He was of "an honorable family", a graduate of Cambridge, possessed of considerable property, and had held a benefice for many years in England until expelled for non-conformity by Archbishop Laud. He is described as "a thundering preacher and a judicious divine." This man, when he was fifty-three years old, took up the rough, hard life of an exile at an outpost of civilization. He was a man of great personal force, "esteemed in his day one of the greatest men in this part of the world" and the New England of that first generation contained a very high proportion of able, brave, well-trained men. For twenty-three years, until his death in 1659, he ministered to the little community at Concord, upholding the stern standards of Puritan theology, setting a noble example of honor, courtesy and generosity, leaving a deep impress upon the character of the town. He was followed in the ministry by his son, of whom little is known, but that he was a man of less power than his father.

The first log hut which served as a meeting-house was replaced in 1667 by a structure hardly less rough, nor was it until 1712 that a strong and adequate house of worship was built, a splendid example of a New England meeting-house, which stood until its destruction by fire in April, 1900. The present building almost exactly reproduces it, differing only in a few slight details. About the meeting-house of 1712 gathered many memories and associations not only dear to the townsfolk of Concord, but significant in the nation's life. By the time of its erection the town had attained a considerable growth in numbers and wealth and stability. In the middle of the eighteeth century the parish passed through a period of dissension, perhaps because the arduous labors and constant dangers of its early days were passed and the stirring times of the last quarter of the century not yet come to take men's attention from petty disputes. But as the Revolutionary feeling rose in Massachusetts Concord was kindled with the spirit of independence which the town had inherited. It had become the most important of the inland towns of the colony, the mother town of many newer settlements. Therefore it was chosen as the seat of the Provincial Congress, which gathered in the old Meeting-house in 1774 and again in 1775, adjourning that year only four days before the Concord Fight. It was this gathering of the Provincial Congress and its

preparations for resistance to the British forces, which was the direct cause of the British expedition to the town on April 19, 1775. Stores of provisions and munitions of war had been gathered there, the destruction of which was the primary motive of the British force. Curiously enough, it is said that General Gage in Boston, having reported unrest in the Colony, had received instructions from the home government to use pacific measures to quiet discontent,—as the orders read, "to make advances toward Concord". The minister of Concord at the time was Rev. William Emerson, grandfather of Ralph Waldo Emerson. He shared the revolutionary spirit of his flock, and witnessed from the windows of the adjacent parsonage, the fight at the North Bridge, of which his famous grandson later sang,

"By the rude bridge that arched the flood,
"Their flag to April's breeze unfurled,
"Here once the embattled farmers stood
"And fired the shot heard round the world."

A year latter William Emerson died of camp fever at Ticonderoga, while a chaplain in the Revolutionary Army. The parsonage which he had built in 1768 was destined to be made famous by Hawthorne as "The Old Manse." Emerson's widow married his successor, Rev. Ezra Ripley, minister at Concord for sixty-three years. About him gathered much of the intellectual activity for which the town was conspicuous for at least two generations before the advent of the group of men who have made it famous.

Throughout the 19th century the ancient Meeting-House held its place as the power-house of the spiritual life of the times. Ralph Waldo Emerson attended service within its walls in his later years, as did Louisa Alcott occasionally, and the funerals of both Emerson and Hawthorne were held here. The Hoar family, of which the late Senator Hoar was perhaps most widely known, but which in point of public service is one of the most conspicuous in New England, has worshipped in the Meeting-House for six generations. The church at Concord has for nearly three hundred years profoundly influenced the life of this famous town. It was an irreparable loss when the building which has been the scene of historic meetings, the house of worship of generations of New England's noblest men and women, was burnt. But the new Meeting-House embodies for the new century the strength of the ancient Puritan character, combined with a fresh breadth of vision, to inspire coming generations with ideals of freedom, of courage, and of noble living.

A Protest Against Uncongregationalism

Mr. Editor:

Encouraged by your courtesy of suggesting that I write out for The New Unitarian such criticism as my experience has impressed upon me of our denominational methods and machinery, I will state what concerns the Middle States Conference. A director explained to me the policy of employing a secretary for general oversight of the churches and referring to one of the most prominent societies said "What do the congregation of (naming the church) know about whom they want for a minister?" Milton wrote "There is not any burden that some would gladlier post off to another than the charge and care of their religion." This is true to-day as in his time. Proud of the history of our free churches I urge that the duties of congregationalism are not to be regarded as burdens but as services that in their performance are stimulating and beneficial to a society's organization and to the individual's cleanness of conviction and appreciation of his faith. Considering the wholly inadequate resources for missionary and church extension work in that field it seems selfish for parishes to make large demands upon the time of the missionary offices for assistance, when without a minister in selecting men to be heard and in the choice of a pastor. This is a responsibility which every congregation ought to undertake for itself. It ought

not under any consideration to be delegated to an outsider. If the same officer is consulted by all the churches and he holds his position for any considerable time, no matter how fair-minded it is his honest purpose to be towards men of varied personality and manner of matter in preaching, yet the tendency must be towards conformity of the parishes and of the settled ministers in the Conference to a fixed type. A man of force of character in such a position will determine quite largely the displacement of ministers and their successors. It is urged that this is necessary to protect societies against hearing some unworthy man or unhappy discourse. I believe that regular standing in the Unitarian ministry is about the best certificate of moral uprightness that any institutional organization can give. In this matter, however, a society is safest if they judge for themselves as a whole or through a committee. Quite generally the worst failures in morality and in religious or irreligious message have not been those elected by free choice of a congregation but those in whose selection the advice of some denominational officer brought about the decision. And this is true, not only of our denominational history for the last seventy years, but it sums up the history of all churches and of the christian church. What people want from the ministry, people outside of churches as well as within, and we have responsibility to them, are not echoes and duplicates of a standard authority, but free and independent thought and manhood. It would be a logical conclusion from the view of the Middle States Conference director that congregations do not know what they want, to separate the offices of counsellor to churches and missionary organizer of new churches and appoint an expert to choose the ministers for all the churches of our denomination. Would it not be likely that the right man in such a position would bring all our ministry and laity up towards his ideals? At its best I would not exchange the freedom of traditional congregationalism. Another quotation from Milton might apply: "How goodly and how to be wished were such an obedient unanimity as this! What a fine conformity would it starch us all into! Doubtless as staunch and solid a piece of framework as any January could freeze together." The remedy for such tendencies is a revival in faith and in missionary interests and then our people will want all the present force of denominational officers and many more for the propagandism of Unitarian Christianity.

Yours sincerely,

FREDERICK PRESTON.

Unitarian Conference of Middle States and Canada

There was snow on the ground and chill in the air and clouds overhead as we gathered for the first session of the annual meeting of the Conference of the Middle States and Canada at Unity Church in Rochester, N. Y., November 1; but no chill or frost or clouding obscuration of things hearty and good connected with the Conference itself We were co-partners with the Unitarian Sunday School Society in the hospitality of Mr Gannett's congregation, and the session of that body made a most effective introduction to those of the Conference.

Our own sessions began Wednesday evening with two notable addresses by notable men: "The New Theism" by Merle St. Croix Wright, strenuously intellectual and robustly inspiring, and "The Practice of the Presence of God" by Rev. Samuel R. Calthrop, genial, practical and insistantly spiritual.

Thursday morning's session was definitely devoted to problems of immediate denominational and Conference issue. It began with business: the appointment of necessary committees, the report of the treasurer, and the report of the secretary reviewing the chief events of the year.

The morning's topic was "Our Missionary Enterprises and Responsibilities"; Rev. Leon A. Harvey recited the

story of the Meadville Conference, and its achievements in missionary enterprises; Mr. M. T. Garvin of Lancaster, Pa., President of the Joseph Priestley Conference, told of the aims and methods of that body; Rev. C. W. Casson of Ottawa, Canada, set before us his unique proposition of "The Paragraph Pulpit" with such ringing eloquence that a resolution heartily endorsing the scheme was immediately passed and later in the session a collection was taken in its behalf which, with personal checks given by individuals, netted about $70. Rev. Thomas Clayton told of Allegheny's interesting beginnings and then Rev. Samuel A. Eliot, D. D., of Boston, gathered together the essential significance of all these detailed expositions of missionary method into a noble and inspiring address interpreting the spirit and motive of our forward-movement undertakings.

After this, at the noon hour, when the audience was at its high water mark, both in material proportions and spiritual alertness, came a beautiful service of worship conducted with rare charm and simplicity by Rev. Elizabeth Padgham of Rutherford, N. J.

The Rochester women then ministered unto us with abundant hospitality and matchless grace, the nearby parish-house seeming just adapted for good cheer of such sort.

In the afternoon session again business came first. Officers were elected: President, Adelbert Moot, Esq.; Vice-Presidents, Mr. John Harsen Rhoades, New York; Rev. Thomas R. Slicer, New York; Rev. James H. Ecob, D. D., Philadelphia, Pa.; Rev. Ulysses G. B. Pierce, Washington, D. C.; Mrs. Franklin W. Hooper, Brooklyn, N. Y.; Mr. Eugene T. Curtis, Rochester, N. Y. Trustees for three years, Fisher A. Baker, 2 Wall St., New York; Mr. Emerson P. Harris, Montclair, N. J.; Mr. M. T. Garvin, Lancaster, Pa. Directors for three years, Rev. A. R. Hussey, Mr. W. G. Williams, Rutherford, N. J.; Mrs. J. Burnet Nash, New York.

The business committee reported two resolutions as follows:

Resolved, That this Conference heartily approves of the action of the delegates at the annual meeting of the A. U. A. last May, in recommending the raising from the churches of a sum of $150,000 for the Association's use this year; and we urge upon the churches of this Conference a resolute endeavor to make their gifts for this year their proportionate part in this augmented giving; we urge moreover that while the free and hearty giving of all friends of our cause is to be welcomed, this augmented fund will be the more significant to the degree to which it represents a genuine democracy of loyal service in the accumulation of the many gifts from many people within all congregations, and we recommend to our ministers that the personal sense of sharing in our missionary work be emphasized in every case.

Resolved, That the Unitarian Conference of the Middle States and Canada recommends to the Unitarian Sunday School Society the earnest consideration of a three-fold movement for the extension of Normal Training among ministers, teachers, and other Sunday School workers:

I. The establishment of departments of Sunday School pedagogy in our Divinity Schools at Meadville and Harvard as a part of the necessary education of our ministers.

II. The establishment of Sunday School Institute work at one or both of our Divinity Schools for the training of lay teachers and superintendents.

III. The establishment at convenient centers of practical, short-time, Sunday School Institutes or lectureships, moving from place to place for the training of teachers and workers in the churches —the home-force,—teachers and workers who cannot go away to the Training Schools. The committee further recommends that the Sunday School Society consider the feasability of introducing for trial the Correspondence School idea.

The afternoon program was overcrowded and taxed to the utmost the receptive faculties of the audience; but it was all good substance and the people "stayed it out" with gratifying endurance. The first address was by Rev. William H. Fish of Meadville, Pa., his theme being, "The Church as a

Power-house and its Modern Substitutes." His analysis of the elements involved was searching, and his treatments of "substitutes" candid and well-poised. The discussion following was of high order. Rev. Arthur W. Grose of the local Universalist Church, spoke simply and directly of the modern church's function, while Dr. Algernon S. Crapsey, of St. Andrew's Episcopal Church, gave an eloquent and stirring interpretation of some church history illustrative of the subject.

The second topic of the afternoon was "A Free Pulpit: Its Responsibilities and Restraints", and a minister and a layman took turns in defining it. Rev. C. W. Heizer of Ithaca, was the minister, and he made his standard alike of responsibility and restraint the terms of the judicial oath; "The truth, the whole truth, and nothing but the truth." The layman was Carlton E. Ladd, Esq., a young lawyer from Buffalo, whose interpretation of his theme was practical, concrete and sensible, albeit, addressed to the layman's share of responsibility in the matter entirely. A Jewish Rabbi, Rev. Max Landsburg, and an Independent Presbyterian, Rev. Nelson Millard, both of Rochester, shared in the discussion that followed.

In the evening there was a platform meeting with interest focussed on ethical applications of the religious ideal. Judge Frank H. Hiscock of Syracuse, was the first speaker on the theme, "Religion in the Business World" Rev. Thomas R. Slicer dealt with "Religion of Good Citizenship" in a fully characteristic manner. Rev. Anna Garlin Spencer's closing address on "The Religion of Social Service" was distinctly inspiring and consecrating. At both evening sessions the special music rendered by the choir of the church and a string orchestra was of very high order, and unusually consequent and harmonious with the spirit of the meetings.

Friday's session began with a wholesome and uplifting service of worship conducted by Rev. George L. Sprague of Dunkirk, N. Y. The main session was given to the women of the National Alliance and was in charge of Mrs. G. L. Merrill, one of the New York Directors. No set program of speakers had been arranged; but a general heart to heart conference on immediate problems of Alliance workers.

The attendance at all sessions was good, and the interest unflagging. Mr. and Mrs. Gannett were themselves no slight factors in the success and delights of it all. It was only to be regretted that a program so crowded allowed little chance for actual discussion.

Michigan State Conference

The Michigan State Conference of Unitarian and other liberal churches held at Toledo, Ohio, Oct. 29-31, was a pronounced success. The opening sermon by the Rev. Wm. C. Gannett was listened to with the closest attention. The speaker spoke of the "Greater Glory of the Coming Religion." The following morning, after an interesting address of welcome by Mr. C. O. Seiders of the local church, the reports of the churches were heard. There were the usual problems, but with much to encourage the workers. After the appointment of the usual committees a paper was read by the Rev. B. A. Hills on the "Vital Truth Common to all Religions." This was discussed by the Rev. H. Van Ommeren. Rev. Mr. Horton then addressed the Conference on a vital Sunday School topic. The afternoon session of this day was devoted to the business of the Associate Alliance presided over by Mrs. Hiram Marks of Detroit, and vesper service was led by the Rev. Caroline Bartlett Crane. In the evening a good platform meeting was enjoyed by a large audience, subject, "The Renaissance of Morals" as it relates to society, business and religion. Speakers were the Rev. Messrs. Foote, McCarthy, and Pres. Eliot of the A. U. A. Mr. N. O. Nelson, the well-known profit sharing employer also made a short speech.

The meetings of Oct. 31 began with

a devotional service led by the Rev. B. A. Hills. Mr. VanOmmeren gave an interesting address on the "Evangelism of To-day." This was discussed by Rev. Dr. Thayer of Cincinnati. An instructive paper was read by Rev. Mr. Coil on the "Orthodoxy of To-day," discussed by Rev. Mr. Reed of Detroit The Rev. R. S. Barrow spoke of the "Relation of the Liberal Church to the Question of Divorce." A number participated in the discussion. In the afternoon Rev. Mr. McCollester of Detroit, delivered a pleasing address on "The Pleasure of Work." The Rev. C. Bartlett Crane opened up to the Conference the picture of our much neglected almshouses. The Rev. B. A. Van Sluyters spoke of the broader basis for young people's work and the Rev. G. R. Longbrake of Bryan, Ohio, delivered an address on the "Common Heritage and Duties of Universalists and Unitarians." Rabbi Alexander of Toledo, spoke of Liberal Judaism. The Conference closed with another good platform meeting on the "Christian Church." Speakers were Rev. Messrs. Wicks, Backus, Thayer. The Mayor of Toledo, Hon. Brant Whitlock, closed the service with a speech on "Morals in Politics"

The meetings were well attended by delegates and local friends. The success of the Conference was in great part due to the executive ability and enthusiasm of the president, C. S. Udell, of Grand Rapids, Mich., who was deservedly re-elected to the same position. The hospitality of the Toledo Church and its friends was most generous

B. A. V. L.

Pacific Unitarian School for the Ministry

The beginning of the new year finds this school removed from Oakland to Berkeley, in the immediate neighborhood of the University of California, and of three other divinity schools with which it has relations of friendly co-operation. The removal is a cause for congratulation, on account of the close relations that can now be cultivated with these other institutions. Mrs. Francis Cutting, one of the four founders of the school, has, in addition to the building which she bought for it in the spring, now purchased the adjoining one, thus securing a considerably larger tract of ground for the future uses of the school. This second house the school is now occupying, since the other is under lease for a year or more.

The faculty is increased this year by the addition of Mr. G. B. G. McGrew, sometime a student at the Harvard Divinity School, who has for some years past been connected with the administrative work of the University of California, and whose coming to us means much in the way of influential relations with the authorities and with the students at the University. He is giving instruction in New Testament Greek, and also acting as Librarian and assuming much of the executive work. Dr. Jean du Buy, lately of Clark University, has also been engaged to lecture upon Comparative Religions during the present term.

The school now counts five regular students, while special students bring the total up to above twenty. Of the latter, the larger number come from the other divinity schools to take certain courses that we offer; while our students in turn go to the other schools for a part of their work. This free inter school co-operation is believed to be quite unique, and is attended with the happiest results in all directions. It has reached its climax, in a way, in a co-operative housekeeping arrangement now going on, which includes the heads of the Disciples and the Unitarian schools and a professor from the Congregational school.

An attractive Register of our school has just been issued and a tract by Dean Wilbur on "The Choice of a Life-Work; the Opportunities of the Ministry." Either will be gladly sent to any applicant upon application to the school, 2417 Bancroft Way, Berkeley, California.

E. M. W.

"Amongst Ministers."

NOTE—We wish to have this register as complete as possible and cordially welcome information from any source which can help us make it so.

CALLS.

Rev. William F Skerrye of Saco, Maine, to First Parish, Templeton, Mass.

Rev. Otto E. Schneider of the Meadville Divinity School to Pepperell, Mass.

Rev. Rett E. Olmstead of Earlville, Ill., to Neillsville, Wis.

Rev. Duren J. H. Ward of Iowa City, Ia., to Ft. Collins, Colo.

Rev. Adolph Rossbach to the church in Belfast, Maine.

Rev. R. T. Hutcheon to the church in Toronto, Canada.

INSTALLATIONS.

Rev. Harry White of Duluth, Minn., installed Nov. 21st at Natick, Mass.

Rev. Henry Wilder Foote, minister of the church at Ann Arbor, Mich.

THE NEW UNITARIAN has more than once expressed itself not without precision on the subject of the lapsing habit of open and free discussion of vital issues amongst our Unitarian people. We doubtless shall not discontinue our outspokenness in this regard during the year to come. But we do not want to have all the talk to ourselves, even to prove our point. Others may view the matter differently. At any rate, we have invited several of the brethren to "speak out," and some have done so—after the manner that now follows:

REV. FRANKLIN C. SOUTHWORTH,

President of Meadville Theological School:

I have seen much justice in the contention of the NEW UNITARIAN that there is too frequently a lack of spontaneity in Unitarian denominational gatherings. These meetings are usually known as "conferences". As a matter of fact however, they frequently mean merely the carrying out of a set program, where definite provision has been carefully made that the right man shall speak upon the right topic, and that no time shall be allowed to go to waste. All this is excellent if the final object of a conference is to get the right things said by the right person at the right time. If however, it is to be a real *conference* a part of its object should also be to provide an opportunity to talk for the man who has something to say.

Take for example the case of the man with a grievance. He is sure to go home in a much better frame of mind if he has had an opportunity to discuss it freely with his brethren. What he has had to say may not have been of great importance to others, but the fact that he has been permitted to say it has been of inestimable value to him. The absense of a safety-valve is an inexcusable defect in the machinery of any denomination. I once strayed into a Methodist Conference and heard a dozen or more ministers in the course of half an hour vigorously debate some trifling question of denominational polity. It was not particularly edifying to me, but it was immensely interesting to them, and this was their meeting, not mine. It must have meant much for their peace of mind to go away feeling that their opinions had counted with their associates.

It would, I am sure, infuse new life into many a Unitarian meeting if there could be some real issue upon which members took and were expected to take opposite sides. Better to make mistakes if necessary in consequence of vigorous debate on the part of many, than always to do the safe and sane thing in deference to the known opinion of a few. For after all, the thing we need most is not wise guidance at the center so much as hearty co-operation and intelligent initiative at the circumference. Why can we not be not only in name but also in fact, a democracy?

REV. HOWARD N. BROWN,

Minister of King's Chapel, Boston:

As I seldom get anything of value

from a "free discussion" following a paper in one of our meetings, and as it is rather exasperating to me to see what poor listeners men commonly make when they are busy maturing their own subsequent "remarks," I am plainly not the one to suggest a remedy for any abatement there may be in the order of discussion. Others, I know, enjoy such debates very much, and I am very willing for those who like that sort of thing to have all they want of it, provided I am at liberty not to indulge. That is a privilege I never have found any difficulty in exercising, and so I should guess that in this, as in most instances, the different tastes of men are fairly provided for as things stand.

Rev. James C. Duncan,

Of Clinton, Mass.:

The first of the topics upon which you invite a word cannot be answered with a bare yes or no. The amount of discussion that we should have depends largely on those carrying on the discussion. My experience with Conferences leads me to believe that the best results from the discussion of a given topic is where care is given to inviting several men to be prepared to join in the discussion. To leave the quarter or half hour given to the discussion to purely voluntary speakers is a dangerous proceeding. As a rule the volunteers are those whom we may be glad enough to see but do not care to hear. The way to avoid consuming the time by persons "overcome by the exuberance of their own verbosity" is to invite those whom the program makers know have something to say and know how to say it well. There is nothing that kills the devotion of our devotional meetings so much as the lengthy harangues of those who have nothing to say. A hymn, a prayer, a few verses of scripture and a few short, sharp, earnest, inspiring words that take not more than three or five minutes to speak would put new life into our devotions.

As "for deliberate and frank consideration of vital denominational policies and issues" I believe that the best place for this sort of thing is in our ministerial gatherings. There one can say what is in his heart without the feeling that it is to be made public before it has been thoroughly considered by the brethren. After they have threshed it out and know where they stand let the subject be introduced into the open Conference.

One word in conclusion about the recent Institute at Petersham—we all had such a feast of good things that it may seem ungracious to offer one word of criticism. But one cannot help wondering why it was that there was not a single sermon in the whole session. Twenty years ago I recall my first attendance at the Ministers' Institute and the thing that stands out clearest in my memory was the opening service of worship with the noble sermon by Mr. Tiffany. Some of us I am sure would be glad to listen to at least one sermon during our retreat for mental illumination and moral inspiration.

Rev. John W. Day,

Minister of the Church of the Messiah, St. Louis:

We have less reason to complain of the lack of conference in Conferences and other meetings in our part of the country than you seem to have in yours. One thing which makes the Western Conference refreshing is that there is no benevolent paternalism in providing carefully prepared spontaneity. We have papers and addresses of dignity and solid worth, and we have time for talk, and good talk it generally is. But that many Unitarian meetings are overdidactic and lacking in spirit is an undoubted fact. The fault is not likely to be remedied by self-conscious effort, nor will it work to provide mere opportunity by way of time. A vacuum is more paralyzing than compression. Subjects must be framed with the purpose of getting people on their feet before they know it. Those which make for warmth, even at the risk of heat, are to be sought rather than avoided. A little

effort in getting the promise of participation from men known to have decided opinions will be rewarding. This is to be distinguished from that spurious preparation which consists in furnishing copy before hand, such as the resolutions and reports which we often know their apparent authors have as little to do with as any of the hearers. The main thing is to have the spirit and courage to break through the ridiculous sobriety and pretentiousness of program lines and speak out in meeting. The contagion of human nature will take care of the rest. Of course for the bores and cranks a chairman, alert in mind and sufficient in voice and authority, is requisite.

Rev. J. T. Sunderland,

Minister of the church in Hartford, Ct.:

I think it would be an improvement if more opportunity were given at our Conference and Annual Meetings for discussion, for voices to be heard that are not often heard, and for the consideration of subjects that may not have found a place on the prepared program. The tendency of program makers, as well as all the rest of us, is to fall into ruts, to take limited views, to call over and over upon a certain limited number of speakers who happen to be in the public eye. There are subjects which some of our ministers and laymen deem important which seldom find public consideration or recognition. There are among us many men and women of thought and ability, but perhaps of too great modesty, who are deeply interested in the prosperity of our cause and who have in their minds ideas, thoughts, plans of work, practical suggestions of real value, and yet whose names are seldom or never seen on our programs. I cannot but believe that our Conferences and public meetings would often be made more living and valuable if, in planning our programs, we made larger provision for bringing these too seldom heard men and women, and these fresh but now too often lost ideas and suggestions out into the light, for the general good.

Rev. Charles J. Staples,

Minister of the church in Burlington, Vt.:

It is undoubtedly true that there is less spontaneous discussion than there used to be in our meetings. I do not think it a bad sign nor a matter that needs mending. Discussion to be vital and profitable cannot be manufactured; it must be spontaneous. We had so much of it in the 70's and 80's that its passing is not to be regretted. We have plenty of differences now but they are not of a fundamental character. They are such that we like to hear them expressed but they do not rouse strong opposition. Perhaps we see more clearly the frequent futilities and superficialites of debate. When men have something heartfelt to say, it will be said. Until then assigning a place on the program and calling it a "discussion," will be of no avail.

Rev. H. C. McDougall,

Minister of the church at Franklin, N. H.:

Eight years preparing and running programs for the State Conference has convinced me that the art of free discussion is a lost art among us. Once in a long time some topic will be introduced which develops a good discussion; but if the secretary wants to avoid the awful pauses of a failing Conference, he must prepare a full program or else arrange the discussion beforehand. It will not come spontaneously. The remedy is in the hands of the people who attend Conferences. Secretaries would be only too glad to be free from prepared programs if they could be sure of a response.

From lowly woe springs lordly joy;
From humble good diviner;
The greater life must aye destroy
And drink the minor.

—*Holland.*

Spiritual Freedom

REV. ALVA ROY SCOTT

Martyrs alone cannot endow a cause with eternal life; the cause itself must be able to give spiritual freedom to man.

It is easier to make a comfortable living than to make a worthy life; but a worthy life will be reasonably sure of making a comfortable living.

We are to simplify the work of living in order to multiply the joys of life.

The crowning satisfaction of life can be found only by losing ourselves in the hearts of others through kindly service.

The great Holy Spirit of God is the unfailing love of man for man.

Evil is discordant, disintegrating, self-destructive, and, therefore, transient; good is concordant, integrating, self-perpetuating, and, therefore, permanent.

The root of salvation is in the tendency of life to grow, and of human life to reach out toward perfection.

A man is saved when the natural instincts of life spontaneously and unconsciously tend to the pure, the lovely, and the good.

Character is a life governed by truth and love and goodness.

We should seek, not so much an endless life as a life worthy to live forever. To be immortal is to partake of the eternal life of Goodness, of God.

Assistant Pastor Wanted

A Unitarian Church in a city of 400,000 inhabitants wishes at once an Assistant Pastor of positive views on Unitarianism to take charge of administrative work and to preach if desired one sermon a week. Inquiries addressed to the Editor of this magazine will be communicated to the trustees of the church.

Publisher's Notice

Articles appearing in THE NEW UNITARIAN can be put in pamphlet form for any one wishing them at a very moderate cost. Address the publisher, T. Fortson Pruett, Sidney, N. Y.

Listen. We can hear the voice of God to-day if we are still enough. But there is such a clatter of pots, dishes and pans; there is such a shrieking of discordant selfishness; there is such roar and rush of commercial greed, His voice is drowned. Then there comes in to life to hush its turmoil, the stillness of sickness or the silence of death, and we are quiet for a few moments, and the still small voice is heard. It was speaking all the time, but we were making so much noise we did not hear it. These still hours which so often come upon us against our will, are the best hours. Think not that God has made a mistake when he commanded silence. Listen: God would speak to you.—*Universalist Leader.*

Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do when it ought to be done, whether you like it or not. It is the first lesson that ought to be learned and, however early a man's training begins, it is probably the last lesson that he learns thoroughly. —*Huxley.*

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—*Carlyle.*

Every man takes care that his neighbor does not cheat him. But a day comes when he begins to care that he do not cheat his neighbor. Then all goes well; he has changed his market-cart into a chariot of the sun.—*Emerson.*

Notes From the Field

EDITOR'S NOTE—We welcome to this department news-notes from every corner of the Unitarian world. We desire actually to prove ourselves national,—(and for two nations, for Canada counts one) by the comprehensiveness of our field survey. We wish that our churches in the West, and in the South, and in Canada, and on the Pacific Coast might realize that in a sense their news *is more important and interesting* even than that from the older parts of the country; for it represents an ever-increasingly significant direction in our denominational development. All matter should be in our hands by the 20th of each month to insure publication in the next issue.

Church of Our Father
Newburgh, N. Y.
Rev. Alson H. Robinson
Minister

On the second Sunday in November a beautiful bronze tablet with oak border from the house of Tiffany, New York, was unveiled at this church. The tablet is given in conjunction with the new organ and bears the following inscription: "We praise Thee O God, We acknowledge Thee to be the Lord. This Organ is consecrated to the worship of our Heavenly Father as a perpetual Memorial to Warren Delano 1809-1898 and his wife Catherine H. Lyman 1825-1896. Their children rise up and call them blessed." Mr. Robinson preached on the elements of beauty in the service of worship. In order to secure uniformity of dress the children's choir is soon to be surpliced and a ritual service not inconsistent with rational thought to be adopted.

A series of lectures splendidly illustrated by lantern slides on her recent Nile trip is being given by Mrs. Paul R. Forbes.

First Unitarian Church
Hamilton, Ontario, Canada
Rev. W. Delos Smith
Minister

The energy, tact and capability with which Rev. W. Delos Smith has taken hold of the work in this church, since he was installed in July, is giving the church a power it has never had before. Unitarianism was much misunderstood here, but Mr. Smith is drawing large congregations. He held a rally service Oct. 28 when he preached a powerful sermon on "Religion in terms of modern thought." The church was filled to overflowing, and ten new members united with the congregation at the close of the service. A Young People's Religious Union was formed this month (November) with twenty-three new members to start with. The Emerson class, which is conducted by Mr. Smith, has a membership of over thirty all of whom take a keen interest in the discussions. Interest in the Sabbath School and Woman's Alliance is well sustained. The church was represented at the recent Conference for the Middle States and Canada, in Rochester, by Rev. Mr. Smith, William Sexton, Secretary of the Board of Trustees, Mrs. Wm. Sexton, President of the Woman's Alliance, Mrs. John Dixon, one of the most active workers in the church in all its branches, and Miss Maude Robertson, treasurer of the Woman's Alliance. They enjoyed the meetings and came home enthused for more active work.

Laconia, N. H.

After a considerable period of suspended activity the church in Laconia has resumed services and expects before very long to settle a minister.

First Congregational Soc'y
Littleton, Mass.,
Rev. John F. Malick
Minister

The twenty-fifth anniversary of the organization of the Back Log Club was celebrated Nov. 15th. A banquet was held in the church vestry and although the evening was a stormy one 150 people were seated at the tables. After the blessing was asked by Rev. Wm. C. Brown, a former pastor, a bountiful turkey supper was enjoyed, at nine o'clock, Rev. John Malick, president of the club, acted as toastmaster for the evening and called upon past presidents of the club and pastors who had been with us in years past. Rev. J. W. Winkley and wife were with us and were the ones who really started the Club. The Club aims to be a moral as well as financial help to the church and the winter's program well under way shows the present year bids fair to cause the Club life to allow of no members who are not active.

The Guild cards for the next six months are out and the subjects "Liberal Religious Movements and Leaders in Europe" mean study and improvement for each leader who is assigned charge of an evening.

The Harvest concert is to take place Nov. 25

Third Parish
Dorchester, Mass.
Rev. E. R. Shippen
Minister

The First Parish has entered upon a season of great activity. All the societies are busy and have interesting programs for the winter. On the 12th the President of Atlanta University presented the needs of that institution and explained the situation in Atlanta, in connection with a sermon on the Negro Problem, by the minister. On the 16th the annual Harvest supper was held with a large attendance. A further report on the proposed fence to enclose the church property was made, with lantern slides to illustrate present and future conditions. An enthusiastic response was given by the congregation and about four thousand dollars at once pledged toward the work. The proposed fence, which for various reasons has become imperatively necessary, is to be at once a protection and an ornament, its main entrances to be of the nature of memorial gateways.

On the 18th a beautiful christening service was held, the children presented being from the oldest families in the church. A song service was held in the evening, an amateur orchestra assisting the organist.

The Sunday School Fair was held on the 30th with gratifying results. A memorial room in a New York Children's Hospital has been named in remembrance of Miss Maud Mallock, a beloved teacher in the Sunday School who died in March.

An apron sale by the Benevolent Society, netted over $80.

The Alliance with other branches is occcupied with the new Study Class Leaflets and will be addressed in December by Rev. Mr. Wendte. The Alliance is looking forward with great pleasure to the visit of Rev. S. J. Barrows in January who will speak on Liberal Religious Thought in France. Mrs. C. E. Bockus is the efficient new head of the Hospitality Committee

First Congregational Soc'y
Needham, Mass.
Rev. William W. Peck,
Minister

The record for activity attained by the First Parish Church is abundantly sustained by the engagements of the present season. The Ladies' Aid and the Woman's Alliance joined in a reception tendered the gentlemen of the parish at which the Rev. John Snyder gave his delightful lecture on American humor. The Unitarian Club is holding monthly meetings devoted thus far to various social problems. To this substantial work it is contributing to the social life of the town by a series of dances given in the beautiful new town hall. The Boys' Club meets weekly receiving instruction in first aid to the injured and other too much neglected physiological knowledge. Social and athletic attractions profitably help in the work.

Recently the minister sent a personal invitation to the men of the parish to attend church service to learn of the American Unitarian Association needs. A large number responded presenting an unusual congregation in which nearly a majority were men. More satisfactory was the substantial financial response which increased threefold the average contribution to this cause. Vespers are held every Sunday afternoon at 5. A simple liturgical service with a brief sermon attracts a goodly number and encourages the belief that a second service can be sustained in the Unitarian atmosphere even.

First Parsh Church
Billerica, Mass.
Rev. Harry Lutz
Minister

The installation of Rev. Harry Lutz as pastor of the First Parish (Unitarian) church of Billerica, Mass., took place on Tuesday at 6:30 o'clock P. M., Oct. 30, 1906. The order of services were as follows: Grand Offertory, organ, by Eugene Thayer. Invocation by Rev. J. Harold Dale of the Orthodox church of Billerica. Anthem by choir from Oratorio of St. Paul (Mendelsohn). Scripture reading by Rev. Chester H. Howe of the Baptist church, North Billerica. Sermon by Rev. Paul Revere Frothingham of Boston, Mass., subject "The Simplicity of the Life and Teachings of Jesus." 2d Corinthians 11:3. "But I fear lest by any means your minds should be corrupted from the simplicity that is in Christ." Congregational Hymn, "Unto thy Temple Lord we Come," by Robert Collyer. Prayer of Installation by Rev. John Mills Wilson of Lexington, Mass. Organ response. Charge to the pastor by Prof. William Wallace Fenn of Harvard Divinity School, who emphasized the helpful influence of the joyous spirit blending with the minister's work. Preach the Gospel of Good Cheer. Right Hand of Fellowship by Rev. Loren B. MacDonald of Concord, Mass., who dwelt upon the "Hospitable Spirit." Solo by Miss Greene of the choir, "Fear not ye O Israel." Address to the people by Rev. Edgar Swan Wiers of Montclair, New Jersey, recent

pastor of the Billerica church. He urged the people to share the responsibilities, to be constant at church, the need of the young in church, and to help to stimulate the pastor, most of all to "attain unto the vision." Hymn by congregation, "One Holy Church of God Appears," by Samuel Longfellow. Benediction by Rev. Harry Lutz. Organ Postlude "Gloria" by Mozart.

First Unitarian Church
West Upton, Mass.
Rev. Carl G. Horst
Minister

Our pastor has entered upon his seventh year and in that time has done not a little in bringing the churches of the town into closer fellowship. To make it possible for the Methodist minister to have a longer needed vacation Mr. Horst returned from his own vacation a week earlier and supplied the Methodist pulpit on Sunday, August 26. Sunday, Nov. 18, Mr. Horst (for the first time in the history of the town) exchanged pulpits with the pastor of the Evangelical Congregational Church.

At the opening of the new church year the Sunday School adopted a curriculum of studies and was regraded into Kindergarten (ages 4-7), Primary (8–10), Intermediate (11-13), Junior (14-16), Senior (17-19), Advanced (20.) Five of the Sunday School pupils received a copy of the American Standard Bible Teachers' Edition, Divinity Circuit Binding, in recognition of faithful attendance upon the sessions of the Sunday School for the year 1905-6.

In anticipation of the Boston Congress of Religious Liberals next autumn our Channing Guild is making a study of Liberal Christianity in the various countries in the world.

First Unitarian Society
Ann Arbor, Mich.
Rev. Henry Wilder Foote
Minister

The installation of Rev. Henry Wilder Foote took place here on Oct. 31st. The opening service was conducte by Rev. R. Shaw Barrow of Jackson, and the sermon preached by Rev. S. A. Eliot, D. D. Rev. Lee S. McCollester, D. D., of Detroit, (Universalist) gave the charge to the minister. Rev. J. T. Sunderland of Hartford, Ct., under whose pastorate of twenty years in this place both church and parsonage were built, gave the charge to the people; Rev. J. T. MacCarthy of Kalamazoo, gave the Right hand of Fellowship, and Rev. C. S. Patton of the Congregational Church, welcomed the new minister to Ann Arbor. A large and representative gathering of people filled the church. A most pleasant feature of the day was the lunch given by the congregation to the visiting clergymen. The presence of the Methodist, Congregational, and Christian ministers of the city, with their wives, at the lunch, and of the Episcopal rector and his curate, and the Presbyterian and Baptist pastors at the service itself was a significant commentary on the breaking down of sectarian lines here in recent years. Dr. Eliot's sermon was stirring and uplifting and has drawn enthusiastic comment from adherents of many churches. It was regrettable that Dr. J. H. Crooker, Mr. Foote's immediate predecessor, was unable to accept the invitation to take part in the service, but Mr. Sunderland's presence as a former minister of the church was a great pleasure to his many friends here.

First Unitarian Church
New Orleans, La.,
Rev. Harry E. Gilchrist,
Minister

A red letter day for this church was the day of its installation of its new minister, November 21. The church was beautifully decorated with such gifts of the out-door world as only a Southern November could make possible and a large congregation gathered. A fitting introductory service of sentences and responsive reading was conducted by Rev. Henry Wilder Foote, former minister of the church, which was followed by a prayer of invocation by Rev. Marion F. Ham of Dallas, Texas, Rev. Charles E, St. John of Boston, read the scripture and made the Installing prayer. Rev. Geo. H. Badger preached the sermon, his text being "For their sakes I sanctify myself, that they also may be sanctified through the truth." Then was rendered a beautiful solo by Mrs. W. B. Gregory, soprano, after which Rev. Chas. E. St. John gave the charge to the minister; a sturdy and ringing word of earnest encouragement and council. Rev. Henry Wilder Foote gave the charge to the minister genially but with much vigor of common sense. Rev. Marion F. Ham extended the right hand of fellowship with the high wit of brevity that did not preclude the saying of things well worth while. From the congregation came a cordial word of greeting through Mr. Albert L. Soule, President of the Board of Trustees, whose address was peculiarly felicitious and pleasing. Most satisfying, too, was the welcome to the city extended by Rev. Max Heller, Rabbi of Temple Sinai, whose fine cordiality and hearty good fellowship were most gracefully expressed. Mr. Gilchrist enters into his new work with great enthusiasm and promise of success and large congregations have attended all his services.

New Books.

THE OPEN SECRET OF NAZARETH: by Bradley Gilman, N. Y. Thomas Y. Crowell 1906. Price $1.00 net.

This is a slight and dainty volume, both in outward form and inner contents. From the publisher's view-point it is an exquisite piece of book-making and obviously anticipates the holiday trade. It's title, too, will make it a "good seller" for Christmas time. Bradley Gilman is one of our highly esteemed ministers whose published writings are always welcome. This book takes the form of a group of letters written by a traveller in Palestine to a sympathetic friend, Thomas, at home. It deals not with outward scenes but inward sentiments. It is the book of a spiritual enthusiast and idealist, who has awakened within his soul a vivid conception of the real secret of the Christ-life as he walks amidst the scenes of the holy living. One must confess that its contribution to theological lore is not especially notable, and its style will not appeal to all Unitarians, especially those whose home is far from Mr. Gilman's New England. It is not that its theology is reactionary or its assumption of the Christ-story unhistorical and traditional; but the note of hero worship seems often forced and feverish, the tone of its idealism cramped and inflamed, and the personal accent in the letter writing not quite genuine nor virile in its intimacy. Most men do not write that way, even when they are clergymen. Yet it is all suggestive, simple and earnest,—with reverence and essential faith.

SNOWBOUND, a Winter Idyl: by John Greenleaf Whittier. With 20 full page illustrations by Howard Pyle, John J. Ennekin and Edmund H. Garrett. Decorated by Adrian J. Iorio, Boston. Houghton, Mifflin & Co. Price $2.50.

Snowbound must always stand as Whittier's most consumate achievement of poetic art; his best and most characteristic gifts here express themselves richly. Surely a more fitting setting for the poem could hardly be imagined than this holiday edition. A group of congenial illustrations have most sympathetictlly caught the spirit of the idyl; Howard Pyle, Job J. Ennekin and Edmund H. Garrett and Adrian J. Iorio have sumptuousiy yet delicately graced with art-work the rare creation of the good New England home poet.

THE CONFESSION OF A MONOPOLIST; by Frederick C. Howe Ph. D., Chicago. The Public Publishing Co. 1906.

Dr. Howe has written a very clever book which cannot fail to do certain good and possible harm. His method is not that of Dr. Dole and his tone is pitched to an entirely different key. Subtle satire is often a keen weapon, and Dr. Howe wields it with masterly skill. His monopolist is the real thing; it's author gets "inside his skin" with only too much success. The keen witted man of conscience will realize the trend of all this writing and feel its lesson of the possibilities and probabilities of industrial and civic unrighteousness driven home, in a way that cannot fail to be helpful; 'tis a book to open some men's eyes. Likewise we fear it may be a book to open some other young men's minds to possibilities of success not thought of before; too many of the generation are not quite quick enough of conscience to detect the shame behind it all, but only quick witted enough to catch the method of self-deception, and wonder after all whether honest graft is so easy and capable of so respectable a setting. We doubt not every stage in the development of Dr. Howe's Confessing Monoplist is true to life. How largely its evil is woven into all industrial and political life of the times, we have not means of knowing. The duty, which the book emphasizes, is keenly to watch and resolutely fight against all such possibilities. We trust that the shrewd moral weakling who takes from this volume any other quickening, will lack skill to make his hungering avarice prove good these subtle hints to prosperity.

THE PERSONALITY OF GOD: by Lyman Abbott D. D., N. Y. Thomas Y. Crowell & Co. Net 30.

This is an address given by Dr. Abbott at Appleton Chapel, Harvard University, which caused much comment in the papers, religious and secular, at the time though containing really very little that is startling in the way of liberal theology. Its publishers have now put it into a dainty holiday dress, which ought to prove attractive,

THE PREACHER AND HIS WORK: by Henry Graham D. D., N. Y. Eaton & Mains. Net $1.00.

Good common sense is here in abundance, presented in straightforward and simple fashion, with no literary pretense or rhetorical

grace. Once in a while there is lapse into Methodistic informality, for the writer is a Methodist clergyman of long and varied experience, and writes always from a Methodist point of view. But it is all wholesome and suggestive for all men working for the cause of religion and truth.

CHRIST AMONG THE CATTLE: by Frederic Rowland Marvin, Troy, N. Y. Pafracts Book Co.

Under this unique title is published a forceful and unsparing argument against vivisection. It was originally a sermon preached in Portland, O., but is now doing vehement service as a tract in the cause for which its writer is enlisted.

A NEW APPRAISAL OF CHRISTIAN SCIENCE: by Joseph Dunn Burrell, N, Y. Funk Wagnalls Co. Net 50c.

Personally we do not believe this sort of thing worth while. Dr. Burrell has taken his task seriously, tells the story of Mrs. Eddy's clever exploit with effective brevity and analyzes the "principles" of her teaching with much sagacity. But who will be convinced? Not those already in the faith or even headed that way; the very fact that they are there shows a structure of mind impervious to Dr. Burrell's method of thought. And those outside may find Dr. Burrell's little book interesting and informing, but wonder at time taken to prove so sane a thing. For cults like Christian Science, grow not by exercise of reason—and are rarely checked by such.

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